Registered L. 119

THE NUR AFSHAN

PUBLISHED EVERY FRIDAY

Vol. 5 [illegible] No. 41

FOREIGN TELEGRAMS.

[illegible]

EDITORIAL NOTES.

The editor received the following communication some days ago, as may be inferred from its contents, but there was no suitable opportunity for publishing it until now.

"On Sunday last, the 30th of Sept. a remarkable event took place in our city. The wife of our Sub-divisional Officer was seen early in the morning on her way to the Civil Hospital, a sight which aroused the curiosity of the general public. In order to find out the reason, many people went to the hospital, where to their surprise it was told them that she had only come to see a poor village woman who was expecting to be put under chloroform to undergo an operation of a most serious and complicated sort. Shortly after this when everything was ready and the patient had been gently laid down on the operating table, the lady took her stand beside the patient, and comforted her with the most loving and gentle words. Then for an hour and a half she assisted the surgeon in his work. The operation, which necessitated the removing of an immense tumour, proved successful and the patient is now doing very well; but the lady visits her almost every day and gives assistance in the matter of special diet etc. That very evening when this event was uppermost in the thoughts of the educated circle of our city, and this benevolent deed was a common topic for conversation, a retired, thoughtful gentleman said something which it is not out of place to repeat here. 'No one can now deny that Christianity is working in India not through its philosophy, but by love and only by love shown in works of charity, and we may rest assured that in the long run the banner of Christianity will wave over the whole land.' But if we ask when that blessed time will come, we can only say in answer 'The day when the sons and daughters of the Indian church realize at large the secret of the love of our Saviour who left his heavenly abode in order to be a link of love between this sin-stricken world and God.'"

If the remark quoted in the above is truly indicative of a prevalent opinion among non-Christians in India, we may obtain warning from it as well as encouragement. And there is danger that a careless reader will see the encouragement alone, and neglect the warning. Is it true that Christianity is not working through its philosophy, but only through its practical charity? Then we must indeed look well to what we are teaching, for there can be no real Christian philosophy that is out of accord with Christian life. If our teaching is making no impression, while our works are reaching the heart, then we are not teaching what we really believe. We do not need anything different from what Christ has given us the authority to proclaim to his people but we must look to it that we are not confounding these simple truths with something that is of our own manufacture. The doctrine of "justification by faith" is a grand theme for a sermon, but a preacher who does not join with this equally earnest appeals as "sanctification by the Spirit" is distorting the word of God. The glory of Christianity is that a practical objectification of its subjective philosophy results in human character, perfectly adapted to all conditions of earthly existence.

The following letter has just been received. We hope to have something more to say on this subject in our next issue.

Letter to the Editor

The Jumna Mission House,
Allahabad, 12th October, 1906

Sir—

I think I like the spirit of the enclosed rather better than the spirit of your editorial on the Negro Problem.

Yours Faithfully,
J. H. Ewing.

"A recent speech by the Hon. William H. Fleming, of Georgia, on 'Slavery and the Race Problem in the South,' delivered before the Alumni Society of the University of of Georgia, has attracted much attention because of the moderation of the views therein expressed, quite in contrast with the usual utterances of radical Southerners on the negro question. Mr. Fleming believes that slavery should have been abolished and that the rights of citizenship, without respect of colour, should be respected. The fear of numerical preponderance by the negro race, he pointed out, is groundless in the light of the figures of the last three censuses, which show that the whites are increasing at the rate of 25 per cent. and the negroes only at the rate of 11,3 per cent. per decade, with a marked tendency toward a still wider discrepancy. This high-minded Southerner denounced the attempts made by some to keep the negroes in a state of ignorance and uttered this fearless appeal: "Let us not in cowardice or in want of faith, needlessly sacrifice our higher ideals of private and public life. If our differences may necessitate social distinctions, they can not differences cannot repeal the moral law." If the negro question were utterer discussed in this candid and conciliatory fashion there would be less feeling on the subject both North and South and the question itself would be far nearer its solution."

"Wherever the search after truth begins, there life begins. Wherever that search ceases, life ceases," says Ruskin. Truth may be found, indeed, but never in such wise as to end the search. It is a continuous revelation, and each soul that is seeking it will find it in some new form and place—in nature, in the written word, in the heart of man—and by the finding and transmitting into action shall know itself a living and growing soul.

THE MOTHER IN ISRAEL.

BY REV. THEODORE L. CUTLER, D. D.

When the Hebrew matron called out to Joab from the walls of the besieged city of Abel and exhorted him to spare the town and "a mother in Israel," she did more than she bargained for.

She not only saved her own life, but she originated a fine proverbial expression which has constantly been applied to good women who have distinguished their maternity by a beautiful and godly influence. The holy-hearted Hannah heads the roll of these model mothers—the woman who dedicated her first-born Son to God in those memorable words—"For this child I prayed, and the Lord hath given me my petition which I asked of him. Therefore I have lent him to the Lord; as long as he liveth, he shall be lent to the Lord." Samuel also heads the roll of eminent servants of God who owed an incalculable debt to wise maternal influence.

What was true in ancient times has been true ever since. At the starting point of a vast majority of the best Christian lives stood a Christian mother. When I was a student in Princeton Theological Seminary the chairman of the Examining Board requested all of us who had praying mothers to stand up, and nearly the whole 150 leaped instantly to their feet. There we stood, a living witness to the power of a mother's prayers, and of her shaping influence and example. My own widowed mother was one of the best that God ever gave to us only son. She was more to me than school, or college, or pastor, all combined. In our early rural home, the first Sabbath-school I ever attended had but one scholar and she was the superintendent; the only book studied was God's Book and committed to memory. During my infancy she dedicated me to the Christian ministry and kept that steadily before her own eye and mind. I was not sure for the date of my conversion; it was her constant influence that led me gradually along and I grew into a religious life under her potent training, and by the power of the Holy Spirit working through her untiring agency. If all mothers were like her, the "church in the house" would be one of the best feeders of the church in the public sanctuary.

We minister must not take no size. There is a ministry that is profounder and more potent than ours; it is that ministry that presides over the crib, and impresses the first Gospel influences upon the infant soul. Before the pulpit begins, or the Sabbath-school begins, the mother has already begun, and has been moulding the plastic wax of character for weal or woe, for heaven or hell. A prodigious power this! It is the same power which sent Samuel out of the godly home of Hannah, and wicked Ahaziah out of the home of godless Jezebel. Both of them "walked in the way of his mother." Far be it from me to underrate the influence of fathers for good or evil. But still the fact remains that it is mainly the mother who shapes the home influence and imparts to it its prevailing atmosphere; for the most important part of moral education is atmospheric. The purity or impurity, the tonic or the demoralizing qualities of this atmosphere of the home, depend, for the most part, on the mother as the sovereign the home. There is her throne; there her sway there she can make or mar the destiny of the immortal soul beyond anyone else of the throne of God. Among eminent ministers none preached the great vital doctrine of the atonement more powerfully than Dr. Newman Hall, of London. He almost idolized his mother, and told me that the first words she ever taught him were, "God so loved the world that he gave his only begotten Son." That text became the keynote of his grand ministry, and of his world-known tractate "Come to Jesus." Susannah Wesley's hand rings all the Methodist Church bells around the globe to-day. Suppose that Lord Byron had been reared by such a mother as Newman Hall and the Wesleys had the world might have escaped the moral leprosy that tainted so many of the brilliantly bad pages that he scattered far and wide.

Would that I could burn in the heart of every mother who reads these lines that under God, she is chiefly responsible for the moral and spiritual welfare of her household. If the mother is a frivolous fashion worshiper, utterly prayerless and irreligious, of even careless of the spiritual welfare of her children, the whole home atmosphere catches the taint. The downward pull of her home preaching is quite too strong for the upward pull of the best preaching in God's house on the Sabbath. On the other hand, if she does her utmost to make the religion of Jesus attractive to her family, if she is watchful of every opportunity to lead them Christward. If she follows up the effect of Sabbath gospel by the powerful influence of home-gospel, then there is almost a moral certainty that God will send his converting grace into that household. Let the mothers in Israel who read this try the blessed experiment for themselves.

Carlyle found the teachings and the gracious piety of his old Scotch mother about the best breakwater against skepticism; his rugged roughness seems always to have smoothened in her presence. That eminent preacher, Richard Cecil, of London, tell us that when he was a youth he tried his utmost to be an infidel, but his mother's beautiful and eloquent Christianity was too much for him. He never could answer that. Sometimes she used to talk to him, and weep as she talked. He says. "I flung out of the house with an oath—but I wept, too, when I got in the street. Sympathy is the powerful engine of a mother." Yes, there is power in her love when it is reinforced by the grace of God in

reach and bring down the most stubborn heart; it is the power that goes miles deeper than pulpit appeals, for it links itself with the primal instincts of our nature. If every parent were thus faithful in prayer and winsome example, we should behold what Dr. Horace Bushnell called "the self-populating power of the Christian stock." The family would become the nursery and training school of religion. The home of natural birth would become the place of the new birth, and children, instead of running loose on the open commons of sin to be pursued by "revival efforts" in after years would be led early to Jesus and into his church fold.

"Take this child away and nurse it for me and I will give thee thy wages," said an Egyptian princess to Jochebed, the mother of Moses. She got her wages in better coin than silver or gold. She got them in the joys a mother feels when she yields up a part of herself to sustain her darling child; she got them in the love of the babe she nursed; she got them in the glorious service which her son wrought for Israel in after years. She was paid in the heavenly coin which God pays good mothers. For all her anxieties and all her exertions to preserve the life of her "goodly child" was she abundantly rewarded.

When God lays a newborn babe in the arms of a mother, he says to her heart, "Take this and nurse it for me and I will give thee thy wages." The answer of maternal love should be: "O God, then I set my noblest workmanship into my hands. I accept the precious trust. I will shelter this young life under thy mercy seat. I will be truthful that it may never learn falsehood. I will nurse this soul in its infancy with the sincere milk of love, that in after years it may bear strong meat for strong service of God and righteousness. O heavenly Father, make my life in harmony with thyself, that this young life may reflect thy blessed image in following my example!"

To such pious fidelity God offers the highest wages; he pays the heart's claim in the heart's own coin. Faithful Hannah found her great reward in Samuel's great career. Moses on the Mount was the "wages" of the poor Hebrew mother who cradled him in her basket of rushes. Saint Augustine's mighty service for the Gospel was the best reward that God could give Monica; our Washington was God's splendid recompense to Washington's mother. The Lord never breaks his covenant with those who fulfil their covenant with him. Every mother should bear in mind that it is not only the bringing up of her children, but sometimes the "taking them down" by wholesome discipline that proves her to be a "wise mother in Israel."

Brooklyn, N. Y.

The strenuous, hurrying effort that some young people produce is hardly the sign of power we think. A busy Englishman once remarked that "whoever is in a hurry shows that the thing he is about is too big for him." Tried by that test, some would measure up smaller than the smallest strand.

THE HOME PREPARED.

When a man is building a house for his family there are only three things that limit its beauty and convenience—his love for those who are coming to make it their home, his knowledge of what will minister to their pleasure and comfort, and his ability to provide it. Judged by that test, how the Father of men, all-wise and with the wealth of the universe at his command, must have loved the children for whom he fitted this earth as a dwelling-place! Its lavish beauty of river and plain, of mountain and ocean, the glory of its flowers, the richness of its fruits, the wonder of its changing skies, its sunrises and sunsets, the awful grandeur of its heights, the loveliness hidden away in its forest nooks, all tell of One who loved beauty in all its forms and bestowed it royally. The stored treasures of coal and iron, of silver and gold, tell of a tender care that foresaw human need, and provided for it before ever a cry of human want arose. "Nature," says the geologist, "by the action of certain forces, gathered the scattered particles of ore and forced them into veins in the crevices and mines where they are found"—nature, obeying the behest of God that provision might be made for the coming heir. The preparation that was made for his coming says something of the estimate God puts upon man, and it is a dull soul that can study it without being moved to a self-wondering reverence that makes all low aims seem doubly unworthy, and the highest endeavor only that which is due. It holds a message of hope, too, for the life that is beyond. If this world was so carefully made ready for us, shall we doubt the Christ—doubt his willingness or his power—when he says, "I go to prepare a place for you"?

THE VALUE OF TURPENTINE.

According to an authority, spirits of turpentine is a good thing to have in the house. It is the best dressing for patent leather; it will clean artists' clothes and workmen's garments from paint; it will drive away moths if a few drops are put into closets and chests. A tablespoonful added to the water in which linens are boiled will make the clothes wonderfully white, a few drops will prevent starch from sticking; mixed with beeswax, it will make the best floor polish, and mixed with sweet oil it is marvelled for fine furniture. The latter mixture should be two parts of sweet oil to one of turpentine.

Benjamin Franklin was the most practical of Americans. Yet, in that lexicon of shrewdness, "Poor Richard's Almanac," he declares emphatically that "the noblest question in the world is, 'What good may I do in it?'" To that question, if sincerely asked, an answer of opportunity always comes quickly, so that noble living is within every questioner's immediate power.

LIVING CLOSE TO GOD.

If we live near our Heavenly Father we should strive to realize his constant companionship. Wherever a devout soul meets God is a sacred spot, whether it be like Jacob's pillar of stone or a Sabbath sanctuary. We may make the workshop, the counting house, the study, the kitchen and the farmer's field sacred with God's presence. The nursery in which the pious mother trains her children is one of God's dwelling-places; and I have seen many a sick chamber that was the vestibule to heaven. Happy the pastor who, returning to his study for his year's work, finds his Bible open and the sweetest stars beside him, with precious promises strewn thick about it! The nearer he gets to his Lord and Master in that study the nearer will he go to the hearts of his people, both in his pastoral work and in his pulpit. The man of business who gets a little time with God in the morning, over his Bible, or on his knees, will go all the stronger into the the pursuit of the day. To him the day with prayer will keep it from reeling out into many a folly or sin. Stout old Luther used to say that he "would not get on without two hours a day in prayer and close fellowship with God."

The "highest life" is simply living close to God, on the Sabbath in his sanctuary and through the week in our own dwellings and places of business. It is keeping our citizenship in heaven and our eyes above the blinding mists of worldliness and our hearts in close touch with our Divine Master. They that thus wait on God shall renew their strength; they shall mount up as eagles. Their outlook is wider; their spiritual atmosphere is bracing; they rehearse a great deal of heaven before they get there. Close to God here, they will find the gates of pearl opening to them all in good time, and they will go in to be "forever with their Lord."

—Episcopal Recorder.

KIPLING AS A BOY.

When Rudyard Kipling, the famous writer, was a lad, he went on a sea voyage with his father, Lockwood Kipling. Soon after the vessel got under way Mr. Kipling went below, leaving the boy on deck. Presently there was a great commotion overhead, and one of the officers ran down and banged at Mr. Kipling's door.

"Mr. Kipling," he cried, "your boy has crawled out on the yard-arm, and, if he lets go, he'll drown!"

"Yes," said Mr. Kipling, glad to know that nothing serious was the matter, "but he won't let go."

RAINY DAY GAME.

The following game is very popular with little French children, and may help you to pass some pleasant moments, says the Washington "Star."

Choose a letter of the alphabet, say "D," for instance. Each player with pencil and paper is told to write the name of a country, river, mountain, city, soldier, artist, writer, musician and statesman, all beginning with the letter "D."

At the end of five minutes the lists are closed. One reads the names from his list, and those having the same names on their lists scratch them off. The winner of the contest is the one having the most names not on the lists of the others. The fact of his names being more uncommon shows him to have the greater knowledge and memory.

This game is well worth trying, and will be enjoyed by every member of the family.

AN ISLAND OF BLACK CATS.

One of the queerest corners of the earth is Chatham Island, off the coast of Ecuador. Captain Bainman, who recently visited it to inquire into the proper grounding of a deep-sea cable, says it abounds in cats, every one of which is black. These animals live in the crevices of the lava foundation near the coast, and subsist by catching fish and crabs instead of rats and mice.

A BLACK ISLAND OF CATS

On Sable Island, off the coast of Nova Scotia, cats were introduced about 1850 and they have succeeded in rapidly exterminating the rabbits, which had been in possession of the island for at least half a century.

THE CATS OF CAT ISLAND

In one of the harbors of Kerguelen Land, a barren and desolate bit of Antarctic terra firma to the southeast of the Cape of Good Hope, cats escaped from ships have made themselves at home on a little islet known as Cat Island, which has long been used as a wintering place for sealers. Here they live in holes in the ground, preying upon sea birds and their young, and are said to have developed such extraordinary ferocity that it is almost impossible to tame them even when captured young.

The Bible as a whole has been put to a test to which no other book has been put, and has stood it. The Book is a whole; the whole of life is in it—peace and war, grandeur and ugliness. There are uglinesses in the Bible; but it was the same man who stood guilty before Nathan that wrote of the God he worshipped: "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies."

—The Spectator.

Every Christian ought to be a Christ where he lives. Once Jesus was in the world, and for three years went about among the people, blessing, helping, comforting. Now he sends us. The only hands Christ has to minister to human needs are our hands. The only voice he has to speak words of cheer and encouragement is our voice. The only feet he has to go on errands of love and helpfulness are our feet. We are to represent Christ in the world, and our life should be so true, so pure, so manlike, so gentle, that whosoever sees us will see Christ.—J. R. Miller.

Mrs. Isabella Bird Bishop, the great traveler, began traveling with an entire scorn for missions. In the end, she became their intense admirer and partisan; and her simple explanation was: "I have grown to believe in missions not from association with missionaries—I have had little or none—but because of the unspeakable suffering which I have seen in all parts of the world where the religion of Jesus Christ has not penetrated." This is first-hand testimony as to the "good news" of the gospel. Those who live in Christian lands take Christian blessings so much as a matter of course that they forget entirely that Christianity underlies home and social happiness.

No one can do a wrong without suffering greater wrong. Sin as we will against others, we have by that act committed an even darker sin against ourselves. Every act of anger, resentment, or injustice is a moral boomerang that comes surely back to its sender, and hurts him as it can hurt no other. "The soul that sinneth, it shall die," is not so much God's fiat of condemnation as it is the inevitable working out of natural law. The soul that sinneth—persevers in sinning—may hurt many another soul, but it shall surely kill itself.

Many a stumbling young soul needs larger prayers. "You cannot think a prayer so large," Phillips Brooks once said to such discouraged disciples, faltering in the darkness of trial, "that God in answering it will not wish you had made it larger. Pray not for crutches but for wings."

Not every human being can give the world a noble book. Not many men and women can leave behind them a noble statue or painting or symphony. But everyone can leave the world one great gift—the gift of a noble life, the most truly valuable legacy that any community or state can receive.

"Nothing takes a prettier finish than knots," said the grainer, simulating one on the door he was changing to an imitation of oak. "They're not exactly what anybody chooses in the rough wood, but smoothed and polished they make a wonderful addition to the beauty of the common, even grain." The same is true of the knots in character. Many an inherited crabbedness and crookedness, far from being pleasant in its natural state, has been smoothed and polished into an added charm. Many a fiery temper has, in its training, brought a dower of strength and self-control the character would not otherwise have gained. There are possibilities even in knots—*possibilities* which the more smooth and even fiber does not hold.

THE MIND'S EYE.

The story is told of a young life-insurance agent who was extremely successful in selling policies of certain varieties that were not strictly "on the level" as compared to other "straighter" forms. A friend, and agent of years' standing, was advising him one day against following such a line, and started to demonstrate to him that the average policy-holder was not fairly treated in those forms in which the largest profits were made. The young man listened with a smile. Then his smile gave place to a look of concern. "Don't—don't talk to me any more," he said. "The way I've got these things in my head they're all right, and I don't want to see them any other way."

The mind's eye can be trained to all kinds of seeing. A young man can look at black in his mind through so many reservations and excuses that it ends by becoming gray or white to him. He may say that the way he has it in his head, it is all right. But the last thing any man young man ought to want to do is to hold that moral picture when it is a mistake. "I want to know everything that can be said against what I take for truth," said a great thinker. We cannot afford to hold any moral position, or any business position, which we will not let the light in upon. The Ten Commandments, if we refuse to apply them to any "business view" of ours, judge that view as wrong. The position that we "don't want to see any other way" is a false position to be in, morally. All the light, all the truth, we can bring to bear upon our decisions, we ought to welcome. Otherwise, we may come to deserve the words of Jesus: "Ye say, We see: your sin remaineth."

We seek to soften faults by calling them virtues gone to seed; we strive to condone our offenses by imagining them but the outgrowth of some good quality. The unkind speech was really only overtruthfulness, we say; the neglected duty was only the result of being so busy; the cowardly silence was no more than a natural repugnance to obtruding one's own views. If we were less earnest, less busy, less desirous of being agreeable these things would not happen. But in reality there can be no such thing as a virtue in excess, and "the archer who shoots over the mark misses it as much as he who falls short."

NOTICE.

There will be a meeting of the General Committee of the Panjab Bible Religious Book Societies at the Depot, Lahore, on Thursday Oct. 25th at 4p. m. When important proposals regarding the future working of the Religious Book Society will be discussed. All missionaries and Indian clergy and chaplain of two years standing in the Panjab are members of the General Committee.

W. H. L. CHURCH, Secretary.

THE INDIAN STANDARD.

A MONTHLY MAGAZINE.

The Organ of The Presbyterian Church in India.

This paper is devoted to the interests of Christian work and to all that makes for the upbuilding of the Indian Church

Published at the Rajputana Mission Press, Ajmer, price Re. 2/ 8/per annum, postage included.

Editor: The Rev. J. A. Graham D. D. Kalimpong Bengal.

All correspondence relating to subscriptions, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

THE NUR AFSHAN.

A Weekly Newspaper

20 PAGES ROYAL 4to

of which 8 are in English.

RATES OF SUBSCRIPTION.

Urdu only ...	...	Rs. 2 8
English only ...	...	„ 2 8
Urdu and English	...	„ 3 8

Terms payment strictly in advance

RATES OF ADVERTISEMENT ENGLISH OR URDU.

	3 Months	6 Months	12 Months.
One-eighth column ...	2 Rs.	3 Rs.	5 Rs.
One-fourth " ...	3 "	5 "	8 "
One-half " ...	5 "	9 "	15 "
One " ...	10 "	16 "	30 "
Full page ...	20 "	30 "	50 "

Jobs—2 as. per line for one insertion, subsequent insertions 1 a. per line. Minimum Charge Re 1.

MAKHZAN I MASIHI

A Fortnightly Magazine.

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

Ordinary price per annum Rs. 2/-

Salaries less than 40/ per mon Rs. 1/8/-

Salaries less than 15 " Rs. 1/-

Address, MANAGER, MAKHZAN-I-MASIHI,

ETAH U. P

MESSRS WYLIE BROTHERS.

Lessees and Proprietors of

The Lodiana Mission Press

have introduced new Machinery for both Typographic and Lithographic printing in any language and character used in North and North West India. The presses are propelled by steam and are capable of printing *from* 80,000 *to* 100,000 *pages 8vo. daily.*

Estimates of cost of printing are supplied on demand.

Special terms will be given for large orders.

Binding of all kinds done to order.

Address all orders to

Wylie Brothers,

Mission Press, Ludhiana.

BUBONIC PLAGUE.

Bubonic Plague, a pamphlet by Dr. D. N. P. Datta, M. D; M. S. Edinburgh, Civil Surgeon, Moshyárpúr—In English, and Roman Urdu, Re. 5/- per 100. In Persian Urdu and Nágri Re. 1/8/- per 100

Sunday School Helps.

Lesson Leaves in *Persian or Roman Urdu* 2 as. per copy, per annum, post free. *Minimum order 8 copies*

Illustrated Leaflets, Persian Urdu, 50 copies weekly, post free Rs. 1-8-0. *Minimum order 50 copies.*

Address THE MISSION PRESS Ludiana

NOTICE.

The Allahabad Christian College affiliated to the Allahabad University, teaches up to B A and B. Sc.

For Particulars as to Staff, Fees, Hostels, etc.

Address

THE PRINCIPAL, The Jewel, Allahabad.

C. L. S. Publications.

1	Kashf-ul-Haqáiq, In Urdu, 230 pp. 8 vo.			8 as.
2	Masih ki Ta'lim, Boards & Cloth 320 pp. 4 as. & 8 as.			
3	„ „ „ Roman Urdu 8 as. & 12 as.			
4	Rampál Singh Boards & Cloth, 143 pp. 2 as. & 4 as.			
5	Do. do. do. (Roman) 165 „ 2 as. & 4 as.			
6	Hira's Quest, ya Talásh-i-Haqq, 116 „ 3 as. & 6 as.			
7	Do. do. do. Roman 133 „ 3 as. & 6 as.			
8	Stories of Noble Women, 168 „ 3 as. & 6as.			
9	Hálát i Jápán Boards and Cloth 125 „ 3 as. & 8 as.			
10	Story of Chandra Leela, Do 120 „ 2 as. & 6 as.			
11	Do. do. do. Panjabi ...			2 as. & 6 as.
12	The Highest Honour			2 as. & 8 as.
13	The Incarnation of Vishnu, 128 pp. Paper 2 as.			
14	Transmigration or Eternal Life, 65 „ do. 1 as.			
15	The Home of the Rishis 30 „ do. 1 as.			
16	Hindu Pilgrimage ... 34 „ do. 6 pie.			
17	History of the Plague ... 42 „ do. 6 pie.			
18	Vedic Sacrifices, ... 20 „ do. 3 pie.			
19	Vedic Worship ... 20 „ do. 3 pie.			
20	Eternity of the Vedas ... 16 „ do. 3 pie.			
21	True and False Charity... 16 „ do. 3 pie.			
22	The Necessity for Cleanliness 16 „ do. 3 pie.			
23	Animal Worship ... 16 „ do. 3 pie.			
24	On Marriage			1 as.
25	Hindu Festivals			6 pie.
26	On Nursing In English (net)			1 Re.
27	Panjabi Primer			3 pie.

FOR THE ABOVE APPLY TO THE TRACT SOCIETIES AT

LAHORE, ALLAHABAD LUCKNOW AND

LUDHIANA.

Do You ride in a Rickshaw?

If you do, you will be interested in the very low prices charged for rickshaws at the Christian Boys' Boarding School, Ludhiana.

For ordinary work, even on the plains, a rickshaw is better than a carriage.

For particulars address

THE PRINCIPAL.

Publications of the American Tract Society.

Yisú Masíh kaun thá. Urdu...	...	Price	1 a.
Mehdi Messiah of Qadian, Urdu & English		„	1 a.
Greatest Discovery Exploded, Urdu and English			1 a.
Faezul Asám, Urdu, Boards & Cloth		2 as	& 4 as.
Bhajan aur Gazeley for Village Christians Urdu			9 pie
Do. do. do.		Panjábi	6 pie
Do. do. do.		Nagri-Panjábi	6 pie
Prayers for Every day, do.		Panjábi	6 pie
Gem Tracts Urdu, tinted paper, and in pockets			6 as.
Gem Tracts English in pockets of 100 each,			8 as.
Religion of Islam Urdu,	... ...		1 a.
Only Believe Urdu	per hundred		4 as.
What it is to be saved Urdu	do. do.		1 p.
Muslim Doctrine of Sinless Prophets Urdu	..		3 p.
The Bible and Science	... .. do. ...		3 p.
Miracles by B. B. Roy	... ... do. ...		6 p.
Adam, where art thou (Moody)	... do. ...		6 p.
What think ye of Christ (Moody)	... do. ...		3 p.
Evidences of Christianity (B. B. Roy)	do. ...		6 p.
Safety, Certainty and Enjoyment	... do. ...		6 p.

OTHER PUBLICATIONS.

	Rs.	As.
Westminster Shorter Catechism, Roman Urdu...	0	1
Do. do. do. Per. Urdu...	0	1
Westminster Confession and Shorter Catechism...	0	3
Roman Urdu Quráo, *wide margin Cloth* ...	4	6
„ „ „ „ „ Sheep ...	5	0
Roman Urdu Hymn book—Cloth—Music ...	3	5
„ „ „ „ large type, Cloth ...	1	4
„ „ „ „ small type, Limp ...	0	8
Rasúm Náma—Book of Forms R. U. Cloth ...	0	8
Greek—Urdu Lexicon, New Test., cloth, ...	1	0
Plants of the Panjáb and Sindh (Aitchison) ...	1	0
History A. P. Mission 1854-'84	0	8
Report Conference 1862.	1	0

These books will be sent to any address in India V. P. P.

Address, LUDHIANA BOOK STORE
Mission Compound, *LUDHIANA.*

The Presbyterian Widows' & Orphans' Fund

This Fund was founded in 1847. Over 300 persons have joined it. In 60 years 65 widows and families have received over Rs. 75,000 in pensions. This is Rs. 950 more than the members have paid in subscriptions. Present cash capital is over Rs. 42,500.

Rates lower than in any similar Pension Fund.

Any Indian Christian, man or woman, may join.

Pensions for old age, for widows, for widowers, for orphans.

Send post card, asking for Prospectus, to

REV. WALTER J. CLARK, M. A.,
MANAGING DIRECTOR,
NAULAKHA, LAHORE.

Printed and Published at the Mission Steam Press Ludhiana, for the Editor by Wylie Brothers.—1906.